"The political and military organisation of the Wanni has been so fully described by the various travellers, notably Mr. Thomson, who have made a close study, that it is unnecessary for me in this report to reproduce the information which, without the greater knowledge than I can pretend to possess, have already supplied on this subject. There seems, so far, but little hope that this wild people will, as a whole, be weaned from their predatory mode of life, and induced to become peaceful cultivators: though a few of them settled on Nyanga Nyanga have recently begun to take to agriculture, under the supervision of the local officials.

"The total number of the Wanni in the Kenia district, including the Wandorobbo, is estimated by Mr. Ainsworth at 30,000. There is one settlement on Nyanga Nyanga numbering 600 "Wanni" or warriors, under Mr. commandant or "Laigwanan," and about 4,000 old men, women and children."

In another part of the report Mr. Arthur Hastings writes as follows:-

"Mr. Gibbons, who is in charge of Kikuyu, introduced the practice of employing Wanni runners to carry the mails, and they have proved, I believe, very satisfactory, covering the 100 miles of the Nairobi stage in five days. The average total time taken to transport the mails from Nairobi to the Kikuyu Fortin, a distance of 200 miles, is twenty days, or about 10½ miles a day. The weight of each load of mails is 30 lbs."

In a subsequent passage, dealing with the slave trade, Mr. Arthur Hastings writes:-

"The trade in Ukamba is confined to the district of Kitui, and is chiefly in Wanni women and children.

"Its origin is as follows: When the Wanni of Mount Mera, near Kenia, were decimated about four years ago by an epidemic of small-pox, following upon a severe cattle plague, which obliged their warriors to go long distances to find fat cattle, and these have their kraals almost annihilated, the Kikuyu people, their hereditary foes, fell upon them in overwhelming numbers, massacring their old men and carrying off their women and children as slaves. These they are now selling at low rates, having more of them than they want, to local Arab or Swahili middlemen, who, driven by our anti-slavery laws from the coast, can only carry on their trade with safety in inland districts as yet unoccupied by us, and who retail the slaves they purchased at a profit to the natives throughout eastern Ukamba, these latter people being all themselves free, and therefore requiring to be supplied with such slaves as they may need from other tribes.

"Some of the Wanni girls are kept by their Swahili purchasers as concubines, and these, when they have learnt in a year or two enough Swahili to pass in the Swahili down as round women, will go down with their masters to the coast, where a few of them (not having borne children) may be secretly sold to other Arabs or Swahilis, but Mr. Sub-Commissioner Ainsworth, who knows Ukamba well, assures me that they nearly all remain in Kitui, and double whether fifty of them in a year reach Lamu."

Referring again to the activities of Sendeyo, Mr. Arthur Hastings wrote:-

"Of late there have been symptoms of unrest among the Wanni, which have made it necessary to keep a careful watch on them. Sendeyo, Chief of the Lodia division of the race, who speaks excellent English and sometimes in German territory, has been endeavouring to persuade his brother Lenana, the Chief of the Wanni of Nairobi, all of them on our side of the border, to join him in a general movement against the Germans in Kilimanjaro, who recently chastised a local tribe of Wanni, the Wa-Arusha, for the murder of two German missionaries.

"In anticipation of trouble in this quarter, I sent reinforcements to Taveta, and the simultaneous arrival of troops from Uganda at Nairobi and at Nyanga Nyanga from Mombasa seems to have induced Lenana to decline Sendeyo's proposals, which, though primarily directed against the Germans, really aimed at a general rising against all European control."

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The earnings of the men who are growing up to become warriors consist of captured livestock and in the main passes into the father's herd. Armed raiders guards for the individual members of the family are only clothing and ornaments, for the men also their weapons, and further for boys the livestock given to them by the father, for youths and warriors the share of the captured cattle which they keep for themselves.

The family head is the father of the family. If an elder man of his family also lives with him or in the same or a closely neighboring kraal, the two share in the office of the head in such a manner that in all decisions people listen to and heed the counsel of the elder one. Legally the head can be deposed by his brethren for mismanagement and incompetence, but this seems to take place only very exceptionally. The head makes the decisions in all family matters. A right to kill and penalize the members does not belong to the father of the family; just as he is not responsible for their debts and misdeeds, neither may he sell or pledge them. The fact that during the famine caused by two cattle epidemics that followed each other in a short time around the year 1890 children and women were given into slavery by their relatives does not prove anything to the contrary. When the corpses of many thousands of the starved lay in the steppes and there was no food of any kind for the survivors, no escape remained for them other than to give themselves or their relatives as serfs to such people as could feed them.

Individual members may detach themselves on account of bad treatment. One who detaches himself flees to another of his lineage or to the one from which his mother stems and purchases his admission with a few cattle that he has stolen from his father's herd and taken along. If he found acceptance in the latter, he must return to his own as soon as he becomes a father.

If a girl is expelled, she may freely choose her future abode, irrespective of tribe or lineage. Whatever she finds admittance /91/ she usually remains permanently, in that she marries a member of this lineage. That is, the men and girls taken in remain nonmembers of the lineage, despite their admission, so that they can enter into a legal marriage with members of the lineage concerned.

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[illegible] given women and children to us. A is not out of compassion, but policy in order to make them useful as slaves, whereas the latter do not keep such. In general one cannot attribute to them a loving disinterestedness toward their own kind. The latter only to just possess the courage ascribed to him. Their extraordinary importance often makes them appear more courageous than they really are. Their necessity equals that of some [illegible] tribes. The wife is at the disposal of every man who belongs to the age class (both at home and at will) of her husband and denies her. It is obvious that, as a result of such conditions and in conjunction with the prevailing polygamy, there can be no question of a proper family life in the higher sense. For her own husband the woman is especially the labor force that he needs for household and livestock management and the means of fulfilling his wish for as many progeny as possible. Accordingly her [illegible] depends on how she succeeds up to these tasks. Moderate beatings are not uncommon, but rough treatment almost never occurs. In contrast to the men tending about lazily, the women are busy all day long. For the married women there are scarcely any amusements except dance and song; they had their share of them before their marriage, when they could have their fling in the corrier hout. In public life, as well as with respect to her own husband, the wife has no rights. Of course the [illegible] woman does not regard her servile position as such. She knows nothing else, and fortunately one does not miss a comfort that one does not know. As soon, however, as she is transplanted from her own tribe into a foreign one through kidnapping or war, her willingness to work immediately ceases to an end. The law opposite her new position is, the lesser and at the more time more demanding she becomes. She suddenly regards herself as too good to work, and her desire for clothing and adornment often increases immensely. /139/ Accordingly, her interest in the household becomes low to the point of sloppyness and her passion for amusement great. The reason for this phenomenon undoubtedly lies in the fact that she regards life among the hated and despised [illegible] as a disgrace and the work required of her by them as an insult inflicted on her.